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THE

RAGGED SCHOOL UNION MAGAZINE.

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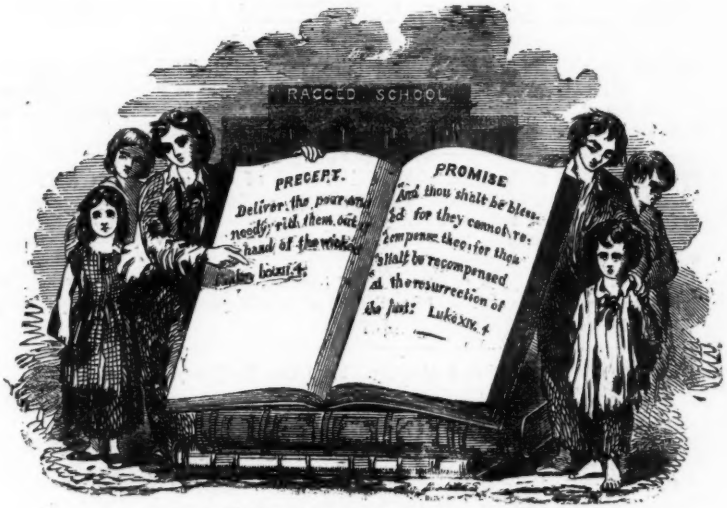

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of books, tracts, &c., from a Lady; a parcel of tracts and magazines from Mr. George Guyon; a parcel of clothing materials and a few books from Mrs. Symons; a roll of materials for 40 garments from a Lady; a parcel of clothing and 2 books from Mrs. Reade; a parcel of print from Miss Hawkins; and a parcel of clothing from the Highgate Ladies' Working Party for Fitzroy Market Schools.

Donations of books for school libraries, and old clothes for distribution among the Children, will be thankfully received by Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand, W.C.

RAGGED SCHOOL TEACHERS ASSOCIATION.

THE MONTHLY MEETING of the PAID TEACHERS of the CENTRAL AND NORTH DIVISION will be held in "Rufford's Buildings Ragged School," near the Angel, Islington, on Saturday, the 21st November, at Three o'clock. Subject, "MONITORS."

THE NEXT QUARTERLY MEETING of the LONDON SUPERINTENDENTS AND SECRETARIES ASSOCIATION will be held at the Lecture Hall, 56, Old Bailey, on Friday Evening, November 27th, at Half-past Seven, to which the Superintendents and Secretaries of Ragged Schools are specially invited to attend.

Charles Reed, Esq., F.S.A., will open a Discussion on the "GOVERNING POWER IN SUNDAY SCHOOLS," in which all Office Bearers of Schools present will have opportunity to take a part.

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NICHOL STREET RAGGED SCHOOLS,

BETHNAL GREEN.

In the three Nichol Streets, of the condition of which such fearful accounts have been published by the daily press, a Ragged School and Mission have for the past 21 years been carried on by a few friends, mostly residing in Islington (three miles distant), having no interest in the neighbourhood beyond what Christians must feel for the miserable and the perishing, and with such success that some of the lowest characters that even Bethnal Green and Spitalfields could produce have become consistent disciples of Christ.

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A Day School for Boys, Girls, and Infants, average attendance about.....	300
An Evening School, open 4 nights a week " " "	210
A Sunday School, morning and afternoon " " "	
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Two Services on the Sabbath for Adults " " "	350

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The facts are known to, and Contributions will be thankfully received by, MR. GENT, Secretary of the Ragged School Union, Exeter Hall; HY. SPICER, Esq., 22, Highbury Crescent, N.; J. W. WILLAN, Esq., 3 and 4, Bishopsgate Street; Mr. J. H. LLOYD, 29, Moorgate Street; or by the Treasurer, B. SMITH, Esq., 21, Highbury Crescent, N.; or the Hon. Secretary, Mr. H. SPICER, Jun., 19, New Bridge Street, E.C.

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THESE Schools are situated in one of the lowest districts of the City of London, containing a population of about 10,000. They have been in operation nearly *Seventeen* Years, and in the Day, Evening, and Sunday Schools from 500 to 600 poor Children receive Free Education. The Committee have lately been obliged to lease New Premises, the adapting and fittings of which have cost about £300. Towards this sum the Committee of the Ragged School Union have promised £60; Samuel Morley, Esq., £50; W. H. Goschen, Esq., M.P., £10 10s.; and other friends about £35; leaving nearly £150 yet to be raised.

Contributions are very earnestly solicited and will be thankfully received by Mr. GENT, 1, Exeter Hall, or by the Treasurer of the School, Mr. FRANCIS CUTHBERTSON, 34, Arundel Square, N.

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The Queen's Private Baker says,—

"It is a most useful invention."

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"It is much better for raising Bread than Yeast, and much more wholesome."

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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THE STRONGEST BECAUSE it consists exclusively of the *choicest growths* that abound in *rich* essential properties.
THE CHEAPEST BECAUSE it is supplied at low rates *direct* from the Importers to the Agents; this saves consumers all intermediate profits and insures good value, as the price is printed on *each packet*.
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Papers, Original and Selected.

CARTE DE VISITE OF BETHNAL GREEN.

DURING the past month the attention of the public has been called to the sanitary and moral—rather the unsanitary and immoral—condition of Bethnal Green, by the newspaper press, especially by the *Daily Telegraph*. The accident—if such we may call it—that led to the revelations being made, was the death of a little girl in a wretched garret in *Hollybush* Place, Bethnal *Green*. The names of these places, thus handed down to us, recall a description of the spot given not yet sixty years ago by John Gretton, the owner of the splendid mansion then well known as Aldgate House, on the east side of the Green. He described Bethnal Green as a "village, and its vicinity as enjoying a very salubrious air and dry soil. It is well supplied with water, and has the advantage of excellent walks and public roads, not only to the metropolis, but to Essex and the adjoining counties." Had the locality retained that salubrious air and that healthful supply of water, there would have been no occasion for the inquests lately held on the poor little girls, Sarah Ward, Ellen Rogers, and Kate Rogers; nor would it have fallen to the lot of one only of the medical officers of that parish to have an annual average of 1,500 pauper patients.

There is as much pure water to be had in proportion to the population now as sixty years ago. The air is as ample, and well-nigh as pure, as it was in the days of Ebenezer Mussell and John Gretton. The same bed of gravel for aiding drainage is there now as in their day. The appliances for health and comfort remain; and yet sickness prevails, poverty is general, and death is rampant. These evils are really preventable because they are the results of the violation of nature's laws. That there is much ignorance and more greed in the working out of the evils complained of, is patent to every one who has self-denial and philanthropy enough to go to such "guilt-gardens" as Hollybush Place and the three Nichols Streets, and there try to do good to the squalid inhabitants. For many years have Christian men and women, imbued with love to their poor

brethren, based on love to their Divine Master, Christ, gone forth to these and contiguous dens; there established Ragged Schools, there carried on mission efforts for the moral elevation of the people of the district. The general results of the London Ragged Schools have justly gained a world-wide celebrity; but the operations of these schools in detail have involved much toil, many disappointments, and no small amount of ill-will from those who by their official position in the district ought to have given support instead of venting spleen. An instance of the latter, which, from the notice taken of it by the newspaper press, may be in the remembrance of our readers, occurred about two years since. The teachers of the George Yard Ragged Schools had met with much of human misery, and laboured hard to mitigate the evil. They had spent their private resources, and also those placed at their disposal by the public; and having done so, reported progress, with the twofold object of stating what had been done and what remained to be done. Reference was made to the wretched condition of the houses in which the people lived, to the poor left in destitution, and to those who died of starvation. A report of such a nature was considered by the parish officials as a gross reflection on them. Such was never intended by the noble band of teachers, but the officials would consider it in no other light; hence their efforts through the public press to vilify these benefactors of the poor, and bring their efforts, if possible, into discredit.

The following from the *Morning Star* of October 7th, will show how persons are treated who attempt from philanthropy to remove the evils of which we have to complain:—

"The existence of these plague-engendering agencies has been patent to all observers. They have made their presence known and their nature clear to the eye and to the nose of every passer-by. It was utterly impossible that those who were charged with the local government of the district should have been unaware that these fountain-heads of disease were bubbling up in their midst, unless they carefully abstained from even an attempt to exercise their functions. But we are not driven to any such hypothesis. We know that they were informed long ago of the presence of these overflowing springs of death. Dr. Moore states that some years since, when he was acting as an unpaid sanitary inspector of the parish, he made reports in which the pestiferous condition of some localities within its limits was brought prominently under the notice of the authorities. He adds that the reward of his vigilance was the creation of a disability which disqualified him for the office of salaried inspector, coupled with an intimation that the Board were resolved to shut out all stink-hunting doctors whose reports were troublesome. Subsequent proceedings render this monstrous official behaviour perfectly credible. When Mrs. Clayborne made complaint to a functionary at the Town Hall concerning the failure of the miserable water-supply an

the prevalence of foul smells in Thorold Square, the impudent underling told her that she ought to take one of the large houses beyond the Park, and that then she would find herself as comfortable as she could desire. He growled a complaint that everybody came to him about trifles, and added that the Town Hall was not a divorce court. Unhappily, those who hold their sittings in it have, by their gross neglect of their duties, divorced many a soul from the body in which God gave it a home. Mr. Waring's rent-collector told her that she ought not to have gone to the Town Hall, and gave her notice to quit as a punishment for her audacity. When Mr. Morris, the sanitary inspector, went to visit the premises she occupied, he told her that he would have given five pounds to escape being compelled to do so, because the landlord was one of his personal friends. From first to last there appears to have been on the part of the authorities not only neglect to notice what was visible to all unofficial eyes, but resolute determination not to look at it when it was pointed out to them."

As a rule, Ragged School friends have done their work quietly, without ostentation, and as far as possible without giving offence to the most sensitive of local officials. Personal influence and moral suasion are the weapons they use with the greatest freedom in getting evils, and the causes of evils, removed; and when these fail they prefer to see the subject followed up by another class of persons of greater weight and influence, while they are left free to prosecute their peculiar mission. They always rejoice when they see this "other class of persons" coming forward, hoping through them to see accomplished what they have failed to realize.

One of this class, a public writer, thus expresses himself, after personally going over a district so familiar to our Ragged School workers:—

"We have an unpleasant subject before us, and must not be dainty in our choice of phrases. To call filth filth, and coarser things by coarser names, is unavoidable if we would give a true idea of what Dr. Moore and his fellow-labourers encounter as they go about their willing errands of mercy. Let us then say at once, that a chief evil against which the gentleman whose name has just been mentioned has to contend, is a horrible disease engendered in children by their contact with pigs; that it is called—our readers will forgive us the unsavoury epithet—the "pig-scab;" and that its peculiar symptom is a disgusting odour like that of the animal whence the malady is derived. The keeping of pigs in close proximity with human dwelling-places appears to be a scandal confined to this part of Bethnal Green. In the more crowded districts of the west and north—perhaps because they are, as ranges of lodging-houses, more generally subject to the inspection and control of the police—pig-sties are not among the ills which authority tolerates or overlooks. The practice of letting back-yards to pig-owners has even been suppressed to a great degree in the east district, whose other noxious characteristics are the indescribably dreadful smells which proceed from yards in Digby Street, Green Street, Ely Place, Smart Street, and Globe Lane. Nausea will attack the unaccustomed visitant of any of these places in the day-time; but at night the atmosphere is intolerable, and frequently sickens the doctor who is called to help the sick. We enter one of the streets above-named, and make a few

inquiries. There is a poor shoemaker who occupies part of a miserable cottage, in a row with small gardens in front. To him we proceed, for he is said to know a great deal about the neighbourhood. He complains, but with evident caution, of the stench from the houses opposite. One would think that he should be inured to any nuisance of that kind, for in the very front of his house, as before the fronts of other hovels in the same street, there is a place of common convenience, hardly approachable within a dozen feet by any stranger who may happen to bring with him a squeamishly constituted stomach. That any stench from over the way should out-stink this one is indeed a marvel, but it is not the less a truth. Manure is manufactured in one of the yards behind the opposite buildings, the current report being that it is made by burning night-soil. Whatever the process, there can be no doubt that the result is pernicious to the health of any person living within reach of those overpowering fumes. The poor shoemaker can tell of deaths which are reasonably and justly attributable to this cause alone. He has lost two children since Christmas, and the others are ailing. The same story, or something very like it, is told by his neighbours; but it is told by them, as well as by him, with reluctant admissions. They dread improvement, for improvement means higher rents; they deprecate exposure, for exposure might entail the destruction of their wretched dwelling-places, and the worse horrors of houselessness and utter destitution."

This state of things can and ought to be altered. The evils are preventable, and therefore ought to be prevented at the earliest possible period. The matter is being taken up by the right persons, as may be seen from the following letter from the Home Office, and its reply:—

"Whitehall, Oct. 9.

"Sir,—The attention of Secretary Sir George Grey having been called to the mortality which has of late taken place in the parish of Bethnal Green, and to the evidence which was given at the inquest held upon the bodies of Eliza Rogers and Kate Rogers, on which occasion the jury returned a special verdict, 'That the deceased, being children of a tender age, died from the mortal effects of blood disease, accelerated by want of water and sanitary measures in the district of Thorold Square,' I am to request that you will inform Sir George Grey what steps the parochial authorities have taken or propose to take to remedy the lamentable state of things disclosed in the evidence, and generally to insure the observance of proper sanitary regulations throughout the parish of Bethnal Green.

"I am, Sir, yours, &c.,

(Signed) "H. A. Bruce."

"Vestry Office, Town Hall, Church Row, Bethnal Green, Oct. 10.

"Sir,—I have the honour to acknowledge the receipt of your letter of the 9th inst. In reply to the inquiries contained in your letter I beg to state, that prior to the death of Eliza Rogers and Kate Rogers, the attention of the Nuisance Removal Committee had been drawn to the state of Thorold Square, and the Inspector of Nuisances had been directed to give the owner of Thorold Square notice to do the various works necessary for abating the nuisance existing there. The owner having agreed to do what was necessary, one of the members of the committee, thoroughly conversant with drainage works, has devoted a great deal of time to personally inspecting the execution of the work, and I have been informed by him that it was being satisfactorily performed.

"Since the passing of Sir B. Hall's

Act, probably no parish has done more towards perfecting its drainage than Bethnal Green; and a large block of new sewers is now about to be constructed, and would have been constructed at the close of last year, but the Metropolitan Board of Works felt it desirable to withhold their sanction until the completion of the northern outfall sewer had provided a proper outlet. The requisite sanction is now given.

"The vestry have a very intelligent medical officer of health, and also have an inspector of nuisances; and, under the provisions of the Nuisances Removal Act, a standing committee of six members of the vestry was appointed to carry that Act into execution, who meet as and when occasion requires.

"No doubt there are instances of wretchedness in the parish, from time to time, demanding the attention of the authorities; and it is perhaps too much to hope that such cases can ever be wholly got rid of; but I am informed that the general sanitary condition of the parish will not suffer by contrast with any other parish with which it may be fitly compared.

"I am, Sir, yours, &c.,

(Signed) "ROBERT VOSS, *Vestry Clerk.*

"H. A. Bruce, Esq., M.P.,
Home Office, Whitehall."

The public writer to whom we have before alluded has visited another part of Bethnal Green, and the following is his report of it:—

"Leaving Hollybush Place, and entering the parochial divisions under the respective charges of Mr. Massingham and Mr. Defriez, we find the field of medical labour still more arduous. The lowest debauchery, the most shameless prostitution, vice in all its unrestricted manifestations, immensely increase the work of the parish surgeon. It would be unsafe to venture into any of the dens of Old Nichol Street, New Nichol Street, Half Nichol Street, Orange Court, Lemon Court, Shepherd's Court, Vincent Street, or Little Nelson Street, without a guide. We have a very efficient companion of this character in one of the ablest inspectors of police, formerly attached to the Bethnal Green districts, but now appointed to another locality. With this invaluable attendant, who is dressed in plain clothes, but is instantly recognised by all the inhabitants of the place, we proceed first to visit Old Nichol Street and the courts adjoining. The very first house we enter contains a few sights which actually shocked the experienced officer, who has made his way in with the brief introduction, 'All right; only come to see the state of the rooms.' The narrow and uneven passage is thickly covered with dirt, which makes it difficult to tell whether we are really on boards or on the bare earth. Straight before us is the yard, which is flooded with foul water, and which reeks with the most offensive odours. We mount the broken stairs of the house, avoiding as much as possible contact with the filthy walls, on which whitewash, if it were ever to find its way there, would not know how to stop. We rap at a door on the pitch-dark landing. There is no answer; and we knock again. Again no sound of life within; so we lift the latch and enter. A man and woman lying ill, and seemingly near the time of merciful release, are the occupants of this chamber. They are on a miserable bedstead, covered with a few rags. There is a fire, and the heat and stench of the room are not to be borne so suddenly after our quitting the fresher air of the street. The man has been a labourer at the gas-works; his wife, in the last stage of decline, looks hardly more emaciated than he, and a skilful physician might have a difficulty in saying which of them will go first. [The woman has since died.] The other rooms in this house are tenanted by thieves and prostitutes. We go next

inquiries. There is a poor shoemaker who occupies part of a miserable cottage, in a row with small gardens in front. To him we proceed, for he is said to know a great deal about the neighbourhood. He complains, but with evident caution, of the stench from the houses opposite. One would think that he should be inured to any nuisance of that kind, for in the very front of his house, as before the fronts of other hovels in the same street, there is a place of common convenience, hardly approachable within a dozen feet by any stranger who may happen to bring with him a squeamishly constituted stomach. That any stench from over the way should out-stink this one is indeed a marvel, but it is not the less a truth. Manure is manufactured in one of the yards behind the opposite buildings, the current report being that it is made by burning night-soil. Whatever the process, there can be no doubt that the result is pernicious to the health of any person living within reach of those overpowering fumes. The poor shoemaker can tell of deaths which are reasonably and justly attributable to this cause alone. He has lost two children since Christmas, and the others are ailing. The same story, or something very like it, is told by his neighbours; but it is told by them, as well as by him, with reluctant admissions. They dread improvement, for improvement means higher rents; they deprecate exposure, for exposure might entail the destruction of their wretched dwelling-places, and the worse horrors of houselessness and utter destitution."

This state of things can and ought to be altered. The evils are preventable, and therefore ought to be prevented at the earliest possible period. The matter is being taken up by the right persons, as may be seen from the following letter from the Home Office, and its reply:—

"Whitehall, Oct. 9.

"Sir,—The attention of Secretary Sir George Grey having been called to the mortality which has of late taken place in the parish of Bethnal Green, and to the evidence which was given at the inquest held upon the bodies of Eliza Rogers and Kate Rogers, on which occasion the jury returned a special verdict, 'That the deceased, being children of a tender age, died from the mortal effects of blood disease, accelerated by want of water and sanitary measures in the district of Thorold Square,' I am to request that you will inform Sir George Grey what steps the parochial authorities have taken or propose to take to remedy the lamentable state of things disclosed in the evidence, and generally to insure the observance of proper sanitary regulations throughout the parish of Bethnal Green.

"I am, Sir, yours, &c.,

(Signed) "H. A. Bruce."

"Vestry Office, Town Hall, Church Row, Bethnal Green, Oct. 10.

"Sir,—I have the honour to acknowledge the receipt of your letter of the 9th inst. In reply to the inquiries contained in your letter I beg to state, that prior to the death of Eliza Rogers and Kate Rogers, the attention of the Nuisance Removal Committee had been drawn to the state of Thorold Square, and the Inspector of Nuisances had been directed to give the owner of Thorold Square notice to do the various works necessary for abating the nuisance existing there. The owner having agreed to do what was necessary, one of the members of the committee, thoroughly conversant with drainage works, has devoted a great deal of time to personally inspecting the execution of the work, and I have been informed by him that it was being satisfactorily performed.

"Since the passing of Sir B. Hall's

Act, probably no parish has done more towards perfecting its drainage than Bethnal Green; and a large block of new sewers is now about to be constructed, and would have been constructed at the close of last year, but the Metropolitan Board of Works felt it desirable to withhold their sanction until the completion of the northern outfall sewer had provided a proper outlet. The requisite sanction is now given.

"The vestry have a very intelligent medical officer of health, and also have an inspector of nuisances; and, under the provisions of the Nuisances Removal Act, a standing committee of six members of the vestry was appointed to carry that Act into execution, who meet as and when occasion requires.

"No doubt there are instances of wretchedness in the parish, from time to time, demanding the attention of the authorities; and it is perhaps too much to hope that such cases can ever be wholly got rid of; but I am informed that the general sanitary condition of the parish will not suffer by contrast with any other parish with which it may be fitly compared.

"I am, Sir, yours, &c.,

(Signed) "ROBERT VOSS, *Vestry Clerk.*

"H. A. Bruce, Esq., M.P.,
Home Office, Whitehall."

The public writer to whom we have before alluded has visited another part of Bethnal Green, and the following is his report of it:—

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door, and there we find a stout, comely, brisk, and voluble woman, who talks to us with her arms akimbo. Her house is as dilapidated, or rather as denuded of plaster, as any of the houses near it, and the ceilings are in a dangerous state. She declares the drainage to be perfection, or something very little short of it; and when she is asked who owns this row of houses, she replies shortly, 'Me, to be sure.' 'Indeed,' says our guide, philosopher, and friend: 'well, but I thought the leases fell in two years ago.' 'So they did,' replies the lady, 'but I bought them again.' The next thing, certainly, to 'fall in,' will be the houses. The third that we enter is in a fearfully dangerous state, the ceiling having partly come down. The girls who live in the different rooms talk very fluently of their husbands; and it is plain that this house, which is a sink of prostitution, is very suspiciously regarded by our friend of the S, P, Q, or R division, who discerns a few indications of illegal overcrowding. He does not, however, say much about it, but comes away shaking his head. Before we leave, let us pace an attic, and find out its dimensions. It is fourteen feet by nine at the utmost, and its shelving roof is not more than four feet from the floor by the window, while in no part of the room can we stand upright with our hats on. The girl who lives here, and who is in a state of the most unmitigated filth, also talks of her husband. She has black hair, growing wildly over her face, and looking as if it had never been combed or fastened up. On her bedstead is a heap of indistinguishable rags, all as black as a chimney-sweep's soot-bag. We also visit the cellar of this house before we leave it; and here we find a very aged woman, who is much alarmed on seeing the inspector. Again he says, 'All right; only come to look at the state of the place.' But he says it this time still more considerately, and begs the poor old soul, who is mumbling a red herring, not to discompose herself. She is in a very abject state of poverty, and if anything blacker could be found than the rags upstairs, they would be the rags down here; also the atmosphere is a trifle more *prononcé*. In another house, and another, and another, the ceilings are dangerous; and in one room a heavy portion has fallen on the bed. House after house is entered by us, and not once do we hear of a family occupying more than one room. The doubt whether two or three families may not, contrary to law, herd in one of these dens, is not satisfactorily solved by passing inquiries. Presently we pay a visit to a small and wretchedly bare apartment, in which are a man without his coat, a thin, haggard woman, and a little troop of children, one sitting on the sacking of the bedstead. The man's violin is on a shelf in a corner of the room, and we find that he is a player at 'leads.' A 'lead' is a benefit concert, got up at a beer-shop, sometimes to help a brother or sister in trouble, and sometimes to raise a sum towards defraying funeral expenses. In a back room on the basement of this house we see a young 'unfortunate' sleeping soundly—it is between two and three o'clock in the afternoon—and her pale, handsome face, with the hair cut close, looks like that of a boy of thirteen or fourteen. This, at a guess, would be about her actual age. A little court at the back of the same house contains two or three tumble-down huts, with no drainage whatever. A high ruinous wall at the back is pointed out by our guide, who once had to scale it before he could gain entrance to an unlicensed theatre. One of the rooms entered from this court is tenanted by a cork-cutter and his wife. All the other rooms of the houses opening on the same court and on Nichol Street are full of thieves and prostitutes, who are in great trepidation at our approach. In some of the buildings there is a qualified sort of drainage; in others there is none, even in semblance. The yards are in a fearful state of filth, and the 'conveniences' forbid approach, the floors of some of them being foot-deep in soil. Some of the people earn, or pretend to earn,

weekly sums which might keep them respectably. One woman, renting a room in which two girls live with her, and assist in making lucifer-match boxes, says that her average receipts on Saturday yield her, after paying for help and all expenses, a clear twenty shillings. Sometimes, when we have to descend stairs which lead to a cellar, we find the laths above us all stripped of their plaster, and hanging down so as to stop us like forest branches, till they are thrust aside. Always the ceiling, if such it can be called, is so low that going up or down stairs is a feat which no man of middle height can accomplish without stooping; and every staircase is as dark as midnight if the doors of all the rooms are closed. So narrow and low are these flights of steps, that we cannot help cogitating on the difficulty of getting the coffins up and down. A sail-maker, living alone, in a perfectly bare apartment of one of the houses in Old Nichol Street, was a most melancholy object. Orange Court and Lemon Court, two small quadrangles, back to back, look as if they were about to tumble into each other; the brickwork of the low, one-story houses, being rent from roof to basement, and the walls bulging ominously. Cane-workers and dried-fish vendors inhabit part of these dwellings; and the old sin, stripped of its gold and scarlet, fills up the rest to overflowing. There are some empty houses beyond these two courts, into which, probably, the most destitute creep at night for shelter and the forgetfulness that sleep may bring. The yards have dung-heaps in them; for it is here that the costermongers keep their donkeys; and into one foul dungeon of a room, accessible from Lemon Court, the fetid oozings have found their way. This chamber, a mere closet in size, is one of the most squalid places we see in our sad, weary round. Its occupants, a very poor couple, pay a shilling a week; while rents for single rooms in the same neighbourhood range generally from two shillings to three shillings and sixpence. An old woman is encountered in this court by the kindly police inspector, who recognises her as one whose lot he tried hard to better some years ago. For some good reasons, Mr. Knox, the police magistrate, had interested himself in her case, and had endeavoured to put her in a decent way of living; but all was in vain; and she now takes us down into a cellar where other women are sitting at some kind of work, among them being her daughter. They are all in a loathsome state of dirt and rags, and are sitting, from choice or necessity, in a close atmosphere from which we are glad to make a rapid escape."

Here also is a state of things that may be vastly improved; and we are glad to find that Mr. Leigh, of Worship Street Police-court, is one more of the "other class of persons of weight and influence" coming forward to remedy the evil thus reported.

"WORSHIP STREET.—THE HOMES OF BETHNAL GREEN.—Mr. J. Price, Inspector of Lodging-houses, applied for orders to enforce the instant removal of the tenants of several houses in Bethnal Green, under the Act which provides that, where the district surveyor shall report any building to be dangerous, the inmates shall be instantly removed, and if they can find no safe place of refuge, they are to be received into the district workhouse. There were three houses which had been condemned by the surveyor, and it was feared that they might fall down at any moment. They were full of occupants in every room, some rooms having a husband and wife and seven children. The inmates did not like being removed, notwithstanding that the houses were in this dangerous state, and were so filthy as to create disease.

"Mr. Leigh said that, as the surveyor had reported these houses to be in a dangerous state, he must make the order for removal of the inmates."

This decision will have a beneficial effect in checking the greed of owners of house property, by inducing landlords to put their houses in order and keep them in tenantable repair. The rent paid by the occupiers ought in justice to secure for them a healthful, if not a comfortable, place to live in. It is said that it is not to the interest of the house-owner that he should improve the dwellings which will produce him a handsome income without fresh outlay of capital. But if Mr. Leigh's decision for the removal of the inmates be presently followed by the pulling down of the tenements themselves, the owner will, when too late, discover that his interest was more identical with that of his tenant than at first it appeared. It will also serve as a warning to all owners of houses in a similar condition.

Mr. Leigh and the other magistrate of Worship Street have ever shown much sympathy with the Ragged School friends labouring within their district, in which there are more than twenty Ragged Schools, and to *each* of which they have for some years past given a handsome annual subscription. Thirteen of these schools are in the immediate locality of the evils so effectively exposed by the *Daily Telegraph*. In these thirteen institutions there are conducted,—

10	Sunday Schools,	having in attendance	2,750	Scholars.
12	Day Schools	„ „	2,100	„
11	Evening Schools	„ „	880	„
33			5,730	

These figures show only the attendance: of course the number of children more or less benefited by these thirteen institutions must be much more, and perhaps cannot be less than 8,000. In addition to these 33 schools, there are in these institutions Penny Banks, Mothers' Meetings, Ragged Churches, Industrial Classes, Bands of Hope, Clothing Clubs, and a Refuge for Destitute Girls. The children are taught by 225 voluntary teachers, and 38 paid masters and mistresses. The cost of these thirteen institutions is annually £2,625. The difficulty in raising this sum every year is very considerable; and, after putting forth every effort, it appears, from the last returns of these schools, that the aggregate of debts amounted to nearly £1,000.

A remarkable feature of many of these schools is, that the voluntary teachers who so generously conduct them come from a distance: only a few are resident in the locality of the schools. These and other points are so well put by one of the most earnest

and indefatigable labourers in Bethnal Green, in a letter to the Editor of the *Daily Telegraph*, that we give his letter as it appeared in that paper :—

"19, New Bridge Street, E.C., Oct. 13.

"Sir,—I am sure the many earnest friends of our London poor will thank you for having drawn attention to the miserable condition of certain parts of Bethnal Green. Pray do not let the subject rest until something in the way of improvement is really achieved. From personal knowledge I can fully corroborate your description: indeed, harrowing as it is, instead of its being overdrawn, it is only part of the truth. For the last twenty years a Ragged School and mission have been established in the Nichol Streets, which have been the centre of many and varied efforts for the physical and moral improvement of the inhabitants. They have been almost entirely sustained and worked by friends living some three miles away, and wholly unconnected with the locality, drawn to it only by hearing of its wretchedness and want. Nor has the work been in vain; for bad as things are now, when the school was commenced they were very much worse: there was then no underground drainage at all, nothing but open gulleys running down the sides of the streets, and gas just enough to make darkness visible. Now there is a good drain—but the houses ought to be connected with it—and gaslights have been multiplied. As might have been expected from the character of the neighbourhood, it has been periodically visited with pestilence or famine; and according as either has had the upper-hand, have the schools been turned into dispensaries or kitchens. In 1849 more than two hundred persons died of cholera in the three Nichol Streets, and in 1854, when it reappeared, upwards of five hundred persons received supplies of medicine at all hours of the day and night. In 1855, out of an infant class of one hundred and sixty, sixty children died in the course of a month, of destitution and the resulting diseases. During the famine of 1860 more than two hundred families were daily relieved, and more than once children have been brought into the school to die beside the school-room fires, as their parents were unable to afford them that luxury at home. By such means have the teachers done what they could to meet the varied distresses of the poor around them; but they have ever felt their best efforts neutralized by the wretchedness of the home, and the scenes of vice and misery amongst which their children lived. However, the very discomfort of their rooms has driven them into the comparatively warm and well-lighted schools, which have been consequently much overcrowded. Commencing in a single room, they were gradually increased to sixteen; and on the falling in of the lease a plot of ground was purchased, and a large room erected upon it at a cost of £1,500. Finding this inadequate, an adjoining piece has been secured, and there is now needed about £1,000 to complete the plans, which will afford sufficient accommodation for the teaching of 1,000 children. There are now quite that number in more or less regular attendance at the day or evening schools, and from past experience there is no doubt that the larger space will be completely filled as soon as opened. Again thanking you for your powerful advocacy in this matter,—

"I am, Sir, yours, &c.,

"HENRY SPICER,

"Hon. Sec. of the Nichol Street Ragged Schools."

Our *carte de visite* of Bethnal Green is a painful one, and may not readily find a place in society's album. But society, if negligent, will have to pay the penalty of neglect; for society is the great London body, and Bethnal Green is one of its limbs; that limb is

proved to be in a dangerous state, and the danger beginning there, may extend to the whole body: for as in spiritual, so in carnal things, if "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The part affected has been probed and laid bare, and the opinion entertained is one full of hope, provided the right means are promptly employed: then, and not till then, may we expect the blessing from Him whose blessings make rich and add no sorrow.

OUR WEEK NIGHT SCHOOLS.

WHO WILL COME TO THE RESCUE?

NEXT to the schools held on the Lord's day evening, no part of Ragged School agency is so important, or has been more fruitful in sound and abiding results, than our Week Night Schools. So much was their importance felt by the first promoters of Ragged Schools, that before Day Schools were even thought of as a part of our machinery, Night Schools held a prominent place in our plans for the social and moral improvement of our poorer brethren. Nor, we are glad to intimate, has the fact that 201 Day Schools with 18,000 scholars now cater for the mental wants of the juvenile poor of London, led our friends to abandon this mode of battling with the vice and misery. For they know that, since the class for whom Night Schools were originally devised still exists, and that in large numbers, they are as much needed now as when they first started into vigorous life. A complete Ragged School, indeed, includes Sunday, Day, and Night Schools; and seeing that each section has its own special function to fulfil, no one portion of this machinery can possibly supersede, or perform the duties of, the remainder.

By the nineteenth Report of the Ragged School Union it appears that there are no less than 193 Night Schools, with 11,816 scholars on the books, and with an average nightly attendance of 8,325. Of these Night Schools it is satisfactory to find that 119 are either restricted to males, or include those rough lads who, if untrained in Ragged Schools, must inevitably become apt pupils in the school of Satan.

The importance of Night Schools is based on the fact that they are instituted for a class who, from their social habits or from daily engagements, will not or cannot attend a Day School. It follows that the attendants at a Night School are of a rougher class, their language less refined, of a more unwashed aspect, and more ragged in attire, than consists with a well-ordered Day School. Were we, then, called to define the difference between a Day School and a Night School, we should say that the distinctive character of a Day School is *preventive*, whilst that of a Night School is eminently *reformatory*.

As a consequent of this distinction in primary object our night scholars are of riper years than the average of our day scholars. Thus the average age of our day scholars does not exceed 8, whilst that of our night scholars is about 12. A few Night Schools, indeed, exceed this average: the Rotherhithe Ragged

Night School, for example, was attended last winter by 96 lads of the average age of 15. Still doubtless many scholars do attend our Night Schools who are fitter from age for a Day School; and that rightly. For, either through the evil propensities or the improvident habits of their parents, too many children are sent into the labour-market as early as seven years; and thus it is necessary that they should complete their education at a Night School if it is to be perfected at all. Yet still, unless a Night School mainly consists of juvenile "roughs"—those social outlaws who are only tameable by Christian —we may consider that it has failed in the great object for which it was established. "Keep to the gutter," said our noble leader, Lord Shaftesbury; and, unless our friends wish to retire from this great moral crusade, so say we.

If the principle be granted that our Night Schools are mainly intended to gather in and discipline the youthful scum of this great city, we cannot but lament that so few volunteer teachers render any assistance to our Night Schools. For example, there are 93 Night Schools in the West and South of London; but only 22 of these are aided, even by an occasional visit, by volunteers. The fact, too, that there is an increasing tendency to abandon such aid, and that the number of voluntary teachers in Night Schools lessens almost month by month, causes deep anxiety to those who really care for the evangelization of the depraved youth of London. For two reasons this growing evil excites much disquietude to those who have the oversight of the movement.

First.—Few paid teachers, however capable or earnest, can cope with those juvenile roughs who, however difficult to manage, are still the very cream of a genuine Night School. The mere fact that of 75 paid week-night teachers, in the West and South, 43 are also employed in the connected or other Day Schools, leads to the inference that their physical and mental energy is much reduced by the prior day's labour. Hence some, when they are unaided by volunteers, are tempted to repel the "roughs" who seek admission, and to restrict the night attendance to those who are fitter from age or manners for a Day School. This is not done because they are unfaithful in the discharge of their duties, but solely because the unmanageable youths upset that order which is not only the pre-requisite to, but even of more social importance than mere secular instruction.

Second.—Again, where there are no voluntary teachers the numbers are necessarily restricted, or the paid teachers could not either discipline or instruct their scholars. In the West and South there are 22 Week Night Schools either solely taught by voluntary teachers, or where the paid teachers are aided by a fair staff of voluntary labourers. The aggregate nightly attendance at these schools is 1,157, which gives an average of 52. But in the remaining 71 Night Schools, which are conducted solely by paid teachers, the aggregate attendance is 2,241, being an average of about 32, or as many as the teachers can properly manage or teach. Now presuming that the same attendance would be attracted by every Night School, were they aided by a competent staff of volunteers, it follows that instead of reporting an aggregate attendance of 3,398 night scholars in the West and South, the attendance would be 4,836, being an increase of 1,438 night scholars, and that without entailing any extra expense to the local funds. As in addition there are 18 institutions without any Week Night School, it will be seen that, with the same average

of 52 per school, 936 more night scholars might be at once received. This would give a total accession in the two divisions of 2,374 scholars; a number which would go far to supply the social and religious claims of that part of London.

The evils implied by these statements are so glaring as scarcely to require any comment. For unless we are prepared to retire vanquished from the great war of Christian civilization in which we have for the past twenty years been engaged, and that just as the victory is nigh won, some remedy equal to the disease must be at once discovered and applied. For a serious question presses upon all who know the number of depraved youths who seek admission into our Week Night Schools; namely, Is it not possible to teach these poor offsprings of parental neglect, who now cry out, like Paul's man of Macedonia, "Come over and help us"? This question suggests another, even more pointed: Where are the labourers to be found to reap this moral harvest now ripe for the sickle? Two suggestions, which may serve as practical replies to both questions, are offered for the prayerful consideration as well of workers as of non-workers.

I. RELAYS IN WEEK NIGHT SCHOOLS.

Too many of our Sunday Night Schools, from the paucity of voluntary teachers, have been compelled to introduce a system of "relays." Teachers who conform to this plan take a class on alternate Sundays; some, indeed, only once per month. But worse even than this, in more than one Sunday School there is a relay of superintendents; so that the school has different managers, with different views and different methods, on different Sundays. It is doubtless partly due to the system of relays that there is such a discrepancy betwixt the number of teachers nominally enrolled and those in actual attendance. Thus it appears, that though there are 2,695 voluntary teachers throughout London, only 1,761 attend each Sunday, leaving 934, or above one-third, always absent.

It need scarcely be intimated that this system—for it is a recognised system—of relays, is indefensible; for such teachers neither know the habits nor the special sins and wants of their scholars. Some, indeed, would be puzzled to tell whether the surname of Jones, or his sobriquet of "All-eyes," was the right patronymic of the most acute member of their class. It is not the least of the evils incident to this system, that neither pupil nor teacher feel any of that sympathy for each other which springs from private converse, and upon which, as a rule, all ultimate good depends. Such teachers—and their name, alas! is Legion—need not wonder that their labours are not refreshed by the dew of the Spirit; for how can a man expect to reap a moral harvest when, if he has sown, he has not *watched over* or prayed over the good seed of the kingdom? It is the steady sower who alone becomes the sure reaper.

Undesirable, however, as is the system of "relays" in Sunday Schools, it might be most beneficially introduced into our Week Night Schools. Few unpaid teachers could be expected to devote four week nights to this onerous work, even if relative and other duties permitted such dedication of their leisure. If, however, eight voluntary teachers would agree to attend once per week in a regular course of two per night, and in the case of necessary absence felt it obligatory on them to find a substitute, we think that the staff

would be sufficient for all the needs of an ordinary Night School. In others, where the attendance is above the ordinary average of 52 scholars, the numbers must be increased in rigid proportion. Such a plan having been recently suggested, has been successfully adopted by the promoters of the Ragged School in Walker Street, Southwark. That Night School, conducted solely by voluntary teachers, with an average attendance of 90 boys and girls, was on the eve of extinction for want of an adequate staff of labourers; but by the adoption of this system of relays a school, planted in the very spot "where Satan's throne is," has been spared to do the Lord's work in a district long notorious as one of the "crime-gardens" of London.

Such volunteers might with propriety conduct the devotional exercises and take the Bible and reading lessons, or, in other words, superintend the direct missionary work of the Ragged School. This would leave the discipline and secular instruction to devolve mainly on the paid teacher, where one is employed. This is the course usually adopted where volunteers aid the paid teachers; and we cannot conceive of any work where a person gifted with a missionary spirit, who is secularly engaged in the day-time, would feel more at home or more assured that he was rightly employing his spiritual gifts for the glory of God. For this, indeed, he is responsible, seeing that if the Holy Spirit endows any one with the gift of an evangelist, it is that he may "profit withal" (1 Cor. xii. 7).

II. BIBLE CLASSES ON WEEK NIGHTS.

Another plan is even more practicable, because its adoption would absorb fewer evenings. Let one night per week be devoted to Bible Classes, to be closed with a brief lecture, or still briefer address. This plan is partly carried out by the Ragged School in Richmond Street, Maida Hill, one hour being devoted to secular instruction, and the remaining hour to Bible Classes and a closing address. But it is more fully illustrated by Field Lane School, where for many years Friday evening has been devoted to Bible Classes, taught by its voluntary staff; and judging from the cheerfulness of the scholars, it would seem to be the most popular night of the week. For say what we will, given a sympathetic teacher, who is not above relating his own experiences in the Divine life, our wild tribes *do* like to converse with their instructors on soul-matters, and, like the disciples of Emmaus, are ever ready to exclaim, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" For it is then seen that the same great battle has to be fought by all men, whatever be their station or their endowments.

We think that it would be found interesting occasionally to vary the closing address by reading portions of some religious work level to their capacity. We need not feed them with romantic religious tales, since the adventures which are included in missionary history or biographies of stirring Christian men, would be found most attractive. For example, the lives of John Newton, John Bunyan, above all of Richard Weaver—men of like passions and habits before redeeming grace touched their hearts—ever prove fascinating to our wild tribes, when read out by a competent teacher; and thus the cases are not few where this plan has served to tame a disorderly Night School.

The duties of the Bible night need not commence before half-past seven,

or close before nine. These hours would suit those teachers who are engaged in City houses; in fact, all classes to whom the "short hour movement" has brought some relief.

One peculiar benefit incident to such a Bible night would be that, like the Sunday School, it would call into action the dormant energies of those whose educational acquirements are too defective to permit them to engage in secular instruction; whilst those whose evangelistic gifts are so prominent as to render mere secular teaching irksome, would find a field of labour for Christ only to be bounded by their strength.

Nor must another reason for adopting the suggestion be omitted. Many Ragged Schools are without Night Schools, solely because the funds are too scanty to permit the engagement of a paid teacher. But by this plan of a Bible night, superintended by voluntary teachers, a Night School in its *highest* form would be established, and that without entailing any additional expense, save in winter for fire and gas.

By either, or, what is better still, by combining both plans, there can be no doubt that our night scholars throughout London would during the winter session be doubled. And, simple as those words sound, what is thereby implied? Nothing less than the momentous truth that souls now sin-enslaved and devil-led, would be brought within the sound of the best tidings ever vouchsafed to perishing man. What renders this fact the more solemn is this, that if these poor children of neglect do not learn in the Ragged Night School the great fact, that though heaven may be lost by ourselves, it can only be won by Jesus, they may never hear that great truth before it is a day too late. May grace keep us all from contracting the sin which eventually brought a national curse upon Israel; namely, "In thy skirts is found the blood of the souls of the *poor innocents*" (Jer. ii. 34).

Let us then during the winter adopt some plan for the ingathering of these depraved or forlorn ones, who are now vainly crying for admission into our Night Schools. Let no one think that he is of too little importance to be missed in this work for Jesus. For though it is presumptuous to labour in the Lord's vineyard without a direct call of that Holy Spirit who "divides [the gifts] severally as he will" (1 Cor. xii. 11), yet it is equally presumptuous for any one to refrain from working because he cannot be a priest or Levite, but only a Gibeonite, a hewer of wood and drawer of water for the Temple. Rather, while we survey this great work, and notice what divers gifts are being employed by the Holy Ghost with equal spiritual results, we are constrained to see that "much more those members of the body which seem to be more feeble are *necessary*." Let us then listen to the solemn exhortation of one of the most diligent workers in the Biblical age: "Take heed to the gift which thou hast received in the Holy Ghost, that thou fulfil it" (Col. iv. 17). Or, in the analogous words of a poet of the period wherein our own responsibilities are cast, let us,—

"Rise, for the day is passing,
And we lie dreaming on,
Whilst others have buckled their armour,
And forth to the fight are gone.
A place in the ranks awaits us:
Each man has some part to play:
The past and the future are nothing
In the face of the stern to-day!"

A MEMBER OF THE LAODICEAN CHURCH.

Mr. Crampton sat in gown and slippers, ensconced in a great padded chair, wheeled comfortably in front of the glowing grate. Nor did it at all detract from its satisfaction, that when now and then he paused in reading the evening paper, he heard the winter wind blowing fierce revels without, and the stinging sleet driving against the double windows muffled in the heavy curtains.

"It's a terrible night," he at last remarked to his wife, as he folded the paper, and leaned back in the chair. "May God have mercy on the poor!" After which benevolent ejaculation he felt as benignant and warm-hearted as if he had just distributed a load of coals among shivering paupers, or ordered a barrel of flour to some starving family's door.

Mr. Crampton was a member in good standing in a famous Laodicean church, and he had a habit of family prayers, which was not omitted upon this evening. And as the tempest continued to increase, he again remembered, with quite a glow of feeling, the condition of the poor, and prayed with much fervency that they might be preserved through the inclement season.

He had risen from his knees, settled himself again in the very easy chair, and was talking comfortably with his wife about his golden prospects for the future, when the door bell gave a little shivering tingle.

"A boy wishes to see you, sir," announced the servant.

Mr. Crampton rose fretfully. "How annoying! What can a boy want at this late hour?"

As he appeared in the hall, a shadow at the farther end seemed to become animated, and a slight figure, drenched with the storm, advanced bowing.

"Ah, Jack, it's you, is it?" said Mr. Crampton with a frown. "Well what's the matter now? I suppose your father has broken his leg, and all the children are down with the scarlet fever?"

"Please, sir," said the boy, with an effort, "you forget father has gone to the wars. But little Susan is very sick indeed, sir. We are afraid she'll die. Mother wouldn't let me beg for anything if she knew it, but I ran away because the fire had all gone out——"

"There, that will do," said Mr. Crampton sternly; "I don't believe a word of it. I've seen you with very bad boys, and I believe you're a little vagrant, and want the money yourself. Can you look me in the face, and tell me it is true?"

An indignant crimson stained the boy's thin cheeks as he lifted his heavy eyes. "Yes, sir, I can; but," he added lower, "I don't like to look in your face."

"What!" cried Mr. Crampton angrily; but the boy moved slowly towards the door.

Mr. Crampton called after him a little uneasily. "Here, take this. It shall never be said that I sent the poor away empty," and he dropped sixpence in the little frozen palm that made an involuntary motion to throw it back, and then convulsively clasped it again.

"Well," said Mrs. Crampton, as he returned, "did you give the child anything?"

"Oh, yes," said he, shortly, sinking back in his chair.

"I am glad you did," said his wife gently. "It is a blessed thing to give; and he that giveth to the poor, lendeth to the Lord."

The easy chair suddenly became strangely uncomfortable, and a painful crimson suffused Mr. Crampton's plethoric cheek. He thought of John Staples, his honest, faithful porter, till he went to the wars. Wasn't it just possible that his family were really suffering? And oughtn't he to have inquired, or sent a servant with some nourishing food and a basket of coals, which he would never have missed? In vain did he say to himself that it was too bad for a man to be disturbed so late at night, after his hard day of toil; and, besides, hadn't he that very day given a subscription to the Bible Society? In spite of all his efforts, another verse kept ringing unpleasantly in his ears—"Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The next morning, as Mr. Crampton sat in his counting-room, busily engaged with a column of figures, a little morsel of frost and rags stood before him.

"Here's your sixpence, sir; we did not use it."

"Here—stop, boy! what do you mean?" stammered Mr. Crampton. "How's your sister?"

"Dead," gasped the boy, rushing from the door; and Mr. Crampton, dropping his head on his hand, thought of an account he had with the Lord, very different from what he intended it should be.

Blind, cold, selfish Laodiceans, who shall anoint your eyes with eye-salve that ye may see? For a little time to us it is granted a glorious privilege, and we know it not. The angels and redeemed saints can no longer suffer nor make sacrifices to prove their boundless love; but to us is the boon still given, and it is enough to glorify the saddest life. Let us try to realize it while there is yet time. How strange! how wonderful! We—mere motes in the sunlight of God's presence—so poor, so weak, so infinitely inferior, may yet have the glorious honour, the exquisite joy, of *lending to the Lord.*—*Congregationalist.*

THE RAGGED SCHOOL A MISSIONARY CAUSE, AND HOW TO HELP IT.

As I hold the highest title on earth to be that of a servant of God, and the most important employment that of making known to sinners the salvation that God has wrought for them through his Son Jesus Christ, so I cannot but estimate very highly the character of a humble-minded, zealous, Ragged School teacher. Men undertake, endure, and achieve much, when riches, honours, and reputation are to be attained; but where is the worldly reputation of him who goes to a Ragged School to make known the glad tidings of salvation? Support all missionary institutions if God has blessed you with ability; but, at least, neglect not to do something for the Ragged School cause, lest you should be held guilty of overlooking the ignorance and darkness of those who live in your own land, without God in the world, knowing nothing of the grace of the Redeemer.

Are you rich? If so, have a care; for where much is given, much will be required. Riches have not only their power, but their responsibility also. You have heard the injunction, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting

habitations" (Luke xvi. 9). Come! come! let me do you a kindness by persuading you to be liberal to the missionary cause. Never is a man more successfully employed in promoting the welfare of his own soul, than when engaged in doing good to the souls of others.

Are you poor? Never mind that; you must be poor indeed if you have not a prayer in your heart for the destitute and the heathen; and if you have a prayer for them in your heart, you will soon have a penny for them in your hand. I have just been reading of an old woman who was so very poor that she could not spare even a penny to assist the missionaries, though her heart was in the cause; but mind ye, "Where there is a will, there is a way." She was a spinner of yarn, and knowing no better plan, she determined to spin an extra hank of yarn every week, and thus contribute her penny to the good cause. Come! come! let us imitate the old woman in her labour of love; let us spin, or do something, that after reading this, we may give another penny to the missionary cause.

There are hundreds who, when invited to make themselves useful, when required to put their shoulder to the wheel, their hand to the plough, or their fingers into their purses, begin "with one consent to make excuse." They really have so many things to attend to, and already give so much away, that it is not in their power to do or bestow more for the glory of God and the welfare of their fellow-men. Now, if it be really the case with you, that you go to the extent of your means, I have not another word to say about the matter; but if you talk thus merely to excuse yourselves, if you cavil at the cause you are urged to support merely to prevent the parting with a small portion of your abundance, look to yourselves, for you stand in slippery places. Bear in mind that the Ragged School work will go on whether you assist or forbear.

Impediments there are in every missionary cause, but they will be overcome; for the heathen will be a portion of the inheritance of the Redeemer, and "the uttermost parts of the earth his possession." As one has well asked, "Will the stream of the water of life, pouring forth its healing influences in the east and the west, the north and the south, stop, because of a few jutting crags? Will the triumphant chariot of the Gospel stand still, because a few pebbles are in its way?" No! the missionary cause cannot be arrested; you cannot weaken it by your backwardness, though you may strengthen it by your aid.

Over and over again have I observed, that those who are the first to tell the aged beggar to go to his parish, are the last to pay the parish rates; and that those who are forward to condemn the missionary cause abroad, saying, "Charity begins at home," are the most backward to assist in spreading the Gospel, or in opening their purses for the benefit of the poor in their own neighbourhood. Depend upon it, you will never have your sick bed nor your dying hour embittered by the thought that you have done your part to send the missionary and the Bible to those who know not Jesus as the way, the truth, and the life; but may not the consciousness of having neglected to do so create a parting pang?

Many have I known who have done too much for their own selfish gratifications; but never have I met with one who has done too much for God's glory. Show me a man that loves his Bible, and I will show you one that would delight to spread Bibles in this and foreign lands. Show me a man whose soul magnifies the Lord, and whose spirit rejoices in God his Saviour, and I will show you one whose heart will leap within him to lend a helping hand to the missionary, that he may go forth and proclaim glad tidings of great joy to all the people on the

face of the earth. If, then, you have any pity for poor, destitute children, and love for the Saviour, promote the Ragged School cause.

I cannot help urging you to join heart and hand in all missionary work. Shall many a child be brought into the fold of Christ; the negro lift up his emancipated hands in prayer, and the Hottentot and the Caffre unite in praise; shall the Hindoo and the Bengalese forsake their idolatry, and the inhabitants of the Southern Seas rejoice in the hope of eternal life, and you have no share in the effort to lead them to the Saviour? Will you aid multitudes who are perishing, by your benevolence and your exertions in their favour? Yes! yes! You may never be moved by my feeble voice; but you will not, you must not, you cannot, resist the appeals of millions of fellow beings from across the ocean, and thousands in our own land, who are destitute of the means of grace and the hope of glory.

WHY, AND WHAT, DO I GIVE?

I REALLY believe he felt what he said when he uttered, "I do so love to give." He would come to me sometimes half-a-dozen times a day, the anticipation of a successful appeal sparkling in his round eye, and glowing in his little face, and cry out, "Papa, I want a penny to give to a poor beggar at the door," or to the "music man," or to the "little girl that wanted cold victuals." And then on Sabbath mornings there was the call for the money for the Sabbath school, for the missionary society, and for a great variety of good objects.

"My son," said I to him one day, "don't you think you give away a great deal of money?"

"Why, yes, papa, and I do so love to give."

"But then you come to me for all you give away. It is not your own money that you are so liberal with."

This seemed a new thought to my little boy, and he turned away to his play, a little perplexed. Presently he came running back.

"Papa, who gives you the money you give away?"

"I earn it by my labour, my son."

"But hav'n't you often told me that God gives us everything?"

"Yes, my son, every good thing we have, God gives us."

"Well, papa, are not you glad to give away the money God gives you?"

I hugged the little prattler, gave him a kiss and a penny for the next beggar, and sat down to ponder the lesson he had given me.

If our children are so very willing to give away the money we give them to any purpose we may designate, should we be less cheerful or ready to appropriate the benefactions of our heavenly Father to those purposes specified by his word or providence?

"What have we that we have not received?" And does he not as truly give to us, for the very purpose of transmitting his bestowments, as we give to our children? We should deem it a very unlovely spirit in them, if they should desire to hoard up the little sums we give them specially for benevolent purposes, and to educate their benevolent emotions, or seek to appropriate it to their selfish gratifications. And is it not equally graceless and selfish in us to seek to turn out of the channels of benevolence those sums which God gives us, that as

his stewards we may expend it according to his direction? It is not of our own we are called to give. It is his, all his! what right have we, then, to complain that the calls are too numerous? They can never be too numerous while he supplies the treasury. And when he does not, our responsibility ceases. So long as the calls are not more frequent than the gifts, what right have we to murmur or decline?

Remembering ever, then, that God entrusts to us something every day, that as his stewards we may transmit it to others, let us, in the spirit of children, say and feel, "*I do so love* to give."

The Teachers' Column.

UNION IS STRENGTH.

A SUGGESTION TO OFFICERS OF RAGGED SCHOOLS.

We have long considered that the Ragged School system has been sufficiently tried to render it practicable and desirable to introduce a greater amount of union and co-operation among those who conduct Ragged Schools than has hitherto prevailed. There are superintendents of such schools to be met with who have had experience in the management of them for a period of nearly twenty years, while at the same time there is a much larger number of superintendents whose experience in that office extends over only a few years or months. The latter naturally feel greatly the difficulties attendant upon the entrance of their highly responsible post, often without any friend or fellow-worker to solve those difficulties who has had practical experience in the matter; and at present there exists no special organization in connection with the internal management of our Ragged Schools, nor any place of meeting where these two parties can be brought together face to face, can pray together in the name of the Lord, and consult with each other how best to manage and control the important work they have in hand. Most meetings in connection with such schools are held for the encouragement and aid of teachers, or for the raising of funds. But meetings are required for conference, prayer, mutual counsel, and encouragement, among office-bearers in Ragged Schools, on whom the responsibility chiefly rests. Such meetings of the experienced with the inexperienced conductors of schools, might, through the Divine blessing, be greatly beneficial in guiding and encouraging and stimulating each other in their work of faith and labour of love. Such meetings must not be frequent, for the persons attending them have but little leisure; but two hours once a quarter could probably be spared by the most fully engaged among superintendents, one taking it in turn after another to introduce as the subject of conversation topics directly bearing on the work in hand. It is high time the management of Ragged Schools assumed a more definite and finished character, arising from past experience, so that young superintendents might enter upon the work with a better understanding of what there is to be done, and how best to accomplish it. The difficulties having been considered beforehand, and the means of overcoming them known, there would not be felt that serious discouragement which drives away from the Ragged School many a teacher

who after a while would have made an excellent superintendent.

It is desirable that to such an amalgamation secretaries of schools should also be admitted as members, since the principal officer is often chosen from among them, and such have occasionally to perform superintendents' work when such officers are absent from illness or other causes.

Such an association as the one described should be managed by a committee, who would select suitable topics, &c., and such committee meetings could be held at an earlier hour on the same evenings when conferences take place, thereby economising time. The advantages of such union and communion are so great that it would be waste of time to enlarge; for as iron sharpeneth iron, so doth the countenance of a man his friend. He that walketh with wise men shall be wise.

TEACHER'S POCKET-BOOK, REGISTER, &c.

THE Sunday School Union has just issued a series of books to which teachers usually turn their attention at the close of the old and opening of a new year. They include:—

I. TEACHER'S POCKET-BOOK AND DIARY FOR 1864.—Its frontispiece is a beautiful view in colour of the Sea of Galilee, with Mount Hermon in the distance. This book, while specially adapted to Sunday School teachers, is well suited to many who devote their time to promote a kindred object in Ragged Schools. In addition to a large amount of useful information most valuable to teachers, it contains spaces for daily engagements, for names and addresses of scholars, for scholars' Sunday attendance, for money received from scholars, for teacher's quarterly report of progress, and for notes and memoranda two pages are given for the particulars of each Sabbath in the year. The book is to be had in limp roan, gilt edges, for 1s. 4d., or with tuck and pocket for 2s.

II. SUNDAY SCHOOL TEACHER'S CLASS REGISTER FOR 1864 contains the list of Scripture lessons of Sunday Schools for 1864, a calendar for the year, instruction for keeping the Register, chronological order and dates of the Books of the Old and New Testaments, Jewish calendar, table of measures, weights, money, liquids, and dry things named in the Scriptures; ruled pages are supplied for names and address of scholars, their attendance on Sundays, money they pay, and for the teacher's summary of the proceedings for each quarter. Such a book well kept during its current periods would form a valuable record for reference in future years, and perhaps be the means of encouragement to many a young Christian looking forward to the labours of a Christian teacher, and of consolation to the Christian teachers looking back upon years of earnest effort in their Master's cause.

III. NEW YEAR'S ADDRESSES:—

1. To Scholars, by Ancient Simeon, entitled, "WHY?"
2. To Parents, by the Rev. T. Lessey, entitled, "OUR HOME PLANTS."
3. To Teachers, by the Rev. John Curwen, entitled, "THE TEACHER'S TOOLS."

These little works are well deserving a large circulation, which we earnestly hope they may have. Teachers will do well to examine well their "tools," ascertain whether they are adapted, well tempered, and ever ready for working out instrumentally the results aimed at by the skilled workman. They will then do well to aid parents in the culture of "home plants," by freely placing before them Mr. Lessey's excellent address, which aims to show,—

1. How are Children to be regarded by their Parents?
2. The means to be employed to attain the desired end; viz., Instruction, Example, Direction, Prayer.

The little address by Ancient Simeon is freely illustrated with wood-cuts, is simply written, points out the folly of using

Why in asking useless questions, and the benefit of using it freely in obtaining useful information. This address is more suitable to put into the hands of the junior than the senior scholars of the Sunday School. It would have given us pleasure to have seen a fair portion of it adapted to the youth of our Sunday Schools just entering the period of thought and action involving personal responsibility. This important, if not the most important section of the Sunday School, should not be overlooked in these annual special addresses.

IV. NOTES ON SCRIPTURE LESSONS FOR JANUARY, 1864, begin the year's lessons with the entry of the Jews into Canaan, as recorded in Joshua iii.; and, according to the list of lessons for the year, the history of God's ancient people will be continued each Sabbath morning, beginning with the entry into Canaan, on January 3rd, and closing with the building of the second temple, on December 25th. The lessons for the afternoon will be taken solely from the New Testament. The following are the suggestions of the Committee to teachers on the use of these Notes:—

"It is presumed that every teacher will be supplied monthly with the 'Notes on the Scripture Lessons,' and that he will, by the study of them, and by attendance at the preparation class, make himself master of the subject, and thus be thoroughly prepared to teach the lessons for the day.

"1. The children should be encouraged to commit to memory the verses selected for repetition, as given in the 'List of Scripture Lessons.'

"2. Each scholar being provided with the lesson, the teacher should announce the appointed subject, and briefly introduce it in a lively and attractive manner, by the aid of some well-chosen illustration which shall naturally lead on to the main facts or doctrines of the lesson to be taught; thus tending to secure for it the interest and attention of the class.

"3. The lesson may then be read, the teacher reading a verse in turn, and the scholars reading simultaneously or individually.

"4. The teacher having previously divided the lesson into sections according to its character and meaning, the first section should be read again, and by suitable questioning, explanation, and illustration, its meaning made plain to the scholars. The other sections should be dealt with in a similar manner. *Examination* by questions should follow *each section.*

"5. In the foregoing exercises the *leading practical truth or truths* which the teacher desires to impress on the mind and heart should be constantly kept in view, and gradually brought out as the lesson is proceeded with. The close of the teaching will consist of a brief and earnest attempt to press home the practical application of these truths, in the most forcible and affectionate manner.

"If these suggestions be duly considered, and, as far as applicable to each particular case, be carried out with an earnest spirit, a loving heart, and in prayerful dependence on the Holy Spirit, teachers will not fail to secure the blessing of Him who hath said, 'My word shall not return unto me void.'"

OBEDIENCE, AND HOW TO GET IT.

As implicit obedience is one of the first objects to be obtained in a child's training, so no command should be given the fulfilment of which cannot be insisted upon. The moment that evasion is found possible, it will be practised. There is no need of violence, no necessity for force, either in language or action; nothing but quiet, firm determination, until the command be obeyed: approbation or displeasure may follow in proportion to the resistance that has been offered.

Poetry.

POOR JOSEPH SAVED, AND HOW IT CAME ABOUT.

Behold a fair New England church,
With doors set open wide,
All girdled round with sweeping elms
Where countless song-birds hide.
The congregation pass along
In all their best array—
No shabby worshipper is seen
Upon this Sabbath day.

A contrast is the pallid boy
Upon those steps of stone,
Who crouches in his squalid rags,
Neglected and alone.
Yet there from week to week, he goes
To hear the Gospel preached;
And words from out the blessed book
His youthful heart have reach'd.

The preacher told how, when on earth,
Christ bade young children come;
And Joseph said, "Knew I the way,
I to his feet would run."
Yet unregarded doth he sit
Upon the Sabbath day,
While Christian people pass along
In all their best array.

At length, when many weeks had gone,
From out the school's young band,
Came tripping up a little girl,
And took him by the hand.
"Come, go with me to Sunday school—
Come, go with me," she said;
And thither was the ragged boy
By little Annie led.

There many precious truths he heard,
But evermore preferr'd
That which, when crouching on the steps,
His early interest stirr'd.

* * * * * * *

Some months have past. We enter now
A garret dark and drear,
The dainty ones may turn away,
There's nought inviting here;
For worldly eyes cannot behold
The fair and solemn band;
Redeemed ones, who round that bed,
In waiting silence stand.

Life flickers, but he faintly speaks:
"My mother, bring the Book,
And guide my finger to the place
On which I loved to look:
He said, 'Let little children come;'
My eyes are very dim—
In heaven they'll brighter grow, and then
I'll show his words to Him.

"They'll prove I have a right to come;
For 'twas of such as I,
Of simple little ones like me,
He spoke so graciously."
So with his finger on the text,
Poor Joseph pass'd away,
To meet the One, who bade him come
To Him, and live alway.

"TAKE THEM IN."

Take them in *quickly*; for long have they been
Exposed to temptation, to sorrow, and sin.
Hungry and weary in body and mind,
Take them in quickly, that rest they may find.

Take them in *kindly*, with care and with love:
Kindness and tenderness hard hearts will move.
Harsh are the sounds which each day greet their ears:
Take them in kindly, and dry all their tears.

Take them in *cheerfully*: know that the Lord
For works of the faithful has promised reward;

Reward for all efforts to lessen distress.
Take them in cheerfully: Jesus will bless.

Take them in *prayerfully*: water the seed,
And that shall spring up to be fruitful indeed.
Trusting in Jesus, whose nature is love,
Take them in prayerfully, looking above.

Take them in *instantly*, ere they shall die:
Let them no longer in wretchedness lie.
Teach them the Bible, which some light will give.
Take them in instantly: teach them to live.

Take them in *bravely*, nor fear that the foe
Who seeks to destroy can *your* work overthrow;
For angels are watching the works of the brave.
Take them in bravely, and Jesus will save.

Take them in *heartily*: welcome them in,
Though they may carry hearts laden with sin.
Nothing but harshness to them oft is given.
Take them in heartily: train them for heaven.

M. L.

Correspondence.

CROYDON RAGGED SCHOOL.

To the Editor of the Ragged School Union Magazine.

August 15th, 1863.

DEAR SIR,—I have much pleasure in forwarding 5s. for the Children's Holiday, advertised in your very interesting Magazine of this month. Remembering your kindness in visiting, together with another gentleman, our school here, and giving some useful advice upon which our Committee acted, and have found to work well, I have thought you might like to see our last Annual Report, just printed.

Yours faithfully,
W. BENCRAFT, *Treasurer*.

"The Committee must commence this Report with heartfelt expressions of gratitude and congratulation, that the Giver of all good has continued his blessing to this work, and, consequently, it has, during the past year, gone on and prospered with marked success, alike progressive and permanent; and remarkable, as contrasting with past periods of trouble in the school's own history, and present depression of many other institutions, from interest being diverted by the great cotton famine.

"This school is placed in the very midst of the poorest and densest population of the place. Various valuable similar agencies around operate on other classes; but this school is the only one which affords quite gratuitous teaching, and is not confined to a particular denomination, being based alone upon broad Christian principles. It therefore attracts the really poor and helpless, and those children of neglect who, having parents more unwilling than unable to put their children to school, seem especially claimants upon Christian sympathy; and, again, those of the numerous class unfortunately not connected with any religious communion. Though few in Croydon are absolutely ragged, many in so large and growing a population are helplessly poor, and many more are made poor by intemperance and

idleness. Much of the late success of the school arises from the devotion to the work, early and late, and at all times, of Mr. and Mrs. Jones, the master and mistress. It was generally acknowledged how well the school appeared upon the great national holiday for the royal wedding. To give some details :—

"The various branches mentioned in the last Report are continued and extended; the number of the children much increased; their conduct, too, has been generally good—indicating their own improvement, and, it is hoped, reacting well upon their home circles, parents, and families. The Board of Health's better sanitary measures for this neighbourhood have promoted physical improvement, the moral and the material thus going hand in hand.

"At two periods of the year much sickness has visited this locality; yet the average number for the whole year has been 132 in daily attendance, and very frequently the number has exceeded 150. The Night School, as all night schools in Croydon have been, is very small; some hopes, however, are entertained of its revival. The Sunday School, on the contrary, has been large, and, with able teachers, is through God's grace doing great good.

"The industrial work has been much extended, and has thus given more employment to the children. At the same time less profit has been realized owing to great competition by other bag makers, causing a reduction in the price of our bags—in some cases, to little more than they cost; still, the Committee, not seeking a large profit, but simply to clear all expenses, and remunerate the working children, have attained their object to a greater extent than at any previous period. Nearly 600,000 bags of different sorts have been made in the year ending 30th June last, and a clear profit produced, after all expenses, of £4 18s. 8d. However, a great deal of the most useful type requires to be renewed, so that the little balance in hand may be looked on as already expended.

"The Clothing and Shoe Clubs have been more appreciated, and therefore of greater assistance to the children. A large sum has this year been received and expended. The amount laid out is £30 5s. 5d., and the sum received from the children is £23 16s. 3d.; the difference or bonus paid them, viz., £6 9s. 2d., being provided by the Committee.

"By the liberality of the subscribers and the economy of the Committee the latter can with thankfulness acknowledge their improved pecuniary position; for not only has the balance due last year to the Treasurer been paid off, but a small sum (£2 13s. 9d.) remains in hand. But this again will be absorbed in some indispensable necessary expenditure, notwithstanding the most prudent management.

"The Committee, therefore, earnestly appeal to the friends of this institution for increased sympathy and subscriptions, thus to enable the Committee to extend their efforts to benefit the indigent, in humble dependence on Almighty God, to whom alone be all the praise. 'The liberal soul shall be made fat; and he that watereth shall be watered also himself.'"

RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
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COLLECTOR.—MR. WILLIAM A. BLAKE, 38, South Bank, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following Contributions have been received in aid of the Ragged School Union from the 20th of August to the 19th of September, 1863.

General Fund.

	£	s.	d.
Adams, Hon. Mrs.	0	7	4
Abbott, Samuel, Esq.	0	10	0
A. and C. P.	5	0	0
Austin, James, Esq.	1	1	0
Bass, Mrs.	5	0	0
Bickersteth, Miss	1	1	0
Burrowes, Hon. Mrs.	1	1	0
Blandford Street Sunday School Children	0	16	6
Carleton, Hon. Mrs.	1	1	0
Catt, George, Esq.	2	2	0
Carter, T. E., Esq.	1	1	0
Charrington, the Misses	1	0	0
Clack, Mr.	1	1	0
Clack, Mrs.	0	10	6
Corrie, Miss M.	2	0	0
Cotgreave, Miss	0	10	0
Dimsdale, J. C., Esq.	1	1	0
First-fruits	0	10	0
Gilchrist, J., Esq.	5	0	0
Good, Miss E.	1	1	0
Gurney, Messrs., & Co.	2	2	0
H. B.	0	7	0
Hankey, S. A., Esq.	30	0	0
Hawkins, Miss	1	1	0
Hopkins, Manley, Esq.	1	1	0
Horne, Dr.	1	1	0
Howard, Lady Fanny	1	1	0
In memory of C., per P. R. and J. G.	90	0	0
In memoria	10	10	0
Jenkins, Mrs. M.	1	10	0
Jones, Dr. H.	1	1	0
Jupp, R. S., Esq.	1	1	0
Kemble, Mrs. V.	10	10	0
Knight, Mrs.	0	5	0
Lodge, R. J., Esq.	2	0	0
Lodge, Mrs.	1	0	0
Magor, Mrs.	1	0	0
Maasdyke, Mrs.	1	0	0
M. E. E.	1	0	0
Miller, W. H., Esq.	1	1	0
Minton, Rev. S.	0	10	0
Newton, Mrs.	2	0	0
Nickson, Mrs.	1	10	0
Officers of Brixton Prison, per Mr. G. R. Morgan	1	13	5
Patteson, Rev. J.	0	10	6
Reade, Mrs.	0	10	0
Shuttleworth, Messrs., & Co.	2	2	0
S. L. M. B.	0	8	0
Smith, Mrs. C. L.	1	0	0
Sutton, D., Esq.	1	1	0
Teeson, Rev. M.	5	0	0
Tucker, Miss	1	0	0
Turner, Mrs. C.	1	1	0
Usborne, Miss	2	0	0
Waldegrave, Countess of	2	0	0
Walford, Mrs.	1	10	0
Western, Miss A. Y.	1	1	0
Westmorland, F. G., Esq.	1	1	0
Wilson, J. R., Esq.	1	1	0
Wilson, Miss A. E.	0	10	0

Refuge Fund.

	£	s.	d.
Clack, T. E., Esq.	0	10	6
Clack, Mrs.	0	5	0

Emigration Fund.

	£	s.	d.
Clack, Mrs.	0	5	0
Clack, T. E., Esq.	0	10	6
Newton, Mrs.	0	10	0

School Fund.

Bluegate Fields.

	£	s.	d.
Geddes, Miss	0	5	2
Ignotus	0	10	0

Cripples' Home.

	£	s.	d.
Newton, Mrs.	0	10	0

Spicer Street.

	£	s.	d.
Collected by Mrs. Bunbury	1	16	0
Jackson, Joseph, by Mrs. Adkins	0	5	0

Wentworth Street.

	£	s.	d.
Charrington, Miss A.	1	5	0
Lee, Miss	1	1	0

Christmas Dinner.

	£	s.	d.
Reade, Mrs.	0	10	0
Three Servants	0	2	6

The following Sums have been received from the Magistrates of the Worship Street Police Court for the Schools named:—

	£	s.	d.
George Yard	2	2	0
Osborn Place, Buck's Row, Colchester Street	5	5	0
Albert Street	2	2	0
Bacon Street	2	2	0
Wilkes Street	2	2	0
Spicer Street	2	2	0
Wentworth Street	2	2	0
New Nichol Street	2	2	0
	£19	19	0

	£	s.	d.
Brought forward	19	19	0
Hope Street	2	2	0
Gun Street	2	2	0
Keate Street	2	2	0
Castle Street	2	2	0
Anchor Street	2	2	0
Sandford Lane	2	2	0
Bowl Court	2	2	0
Cock and Castle Lane	2	2	0
Union Walk	2	2	0
	£38	17	0

Le Sommier Elastique Portatif.

HEAL & SON

HAVE PATENTED A METHOD OF MAKING A

SPRING MATTRESS PORTABLE.

The great objection to the usual Spring Mattress is its being so heavy and cumbersome.

The "SOMMIER ELASTIQUE PORTATIF" is made in three separate parts, and when joined together has all the elasticity of the best Spring Mattress. As it has no stuffing of wool or horse-hair, it cannot harbour moth, to which the usual Spring Mattress is very liable; the prices, also, are much below those of the best Spring Mattresses, viz.:—

3 ft. wide by 6 ft. 4 in. long	£2	5	0
3 ft. 6 in. „ „	2	10	0
4 ft. „ „	2	15	0
4 ft. 6 in. „ „	3	0	0
5 ft. „ „	3	5	0
5 ft. 6 in. „ „	3	10	0

The "SOMMIER ELASTIQUE PORTATIF," therefore, combines the advantages of elasticity, durability, cleanliness, portability, and cheapness.

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